

men; disputes should be always conducted with temper and moderation. The man who keeps his temper will not be rash, and do or say things which he will afterwards repent of. And though men should sometimes differ, still they should be friends. They should be ready to do kind offices to each other.

Q. What is the reward of the peace-maker?

A. He shall be "blessed, and called the child of God." The mild, peaceable, friendly man, resembles God. What an amiable character is this! To be like our heavenly Father, that lovely, perfect, and glorious being, who is the source of all good, is to be the best and happiest of men.

OF PURITY OF HEART.

Q. What is a pure heart?

A. A heart free from all bad desires, and inclined to conform to the divine will in all things.

Q. Should a man's intentions as well as his actions be good?

A. Most certainly. Actions cannot be called *good*, unless they proceed from good motives. We should wish to see and to make all men better and happier—we should rejoice at their prosperity. This is benevolence.

Q. What reward is promised to the pure in heart?

A. Christ has declared "they shall see God." A pure heart is like God, and those who possess it shall dwell in his presence and enjoy his favour for ever.

OF ANGER.

Q. Is it right ever to be angry?

A. It is right in certain cases that we should be angry; as when gross affronts are offered to us, and injuries done us by design. A suitable spirit of resentment, in such cases, will obtain justice for us, and protect us from further insults.

Q. By what rule should anger be governed?

A. We should never be angry without cause; that is, we should be certain that a person *means* to affront, injure or insult us, before we suffer ourselves to be angry. It is wrong, it is mean, it is a mark of a little mind to take fire at every little trifling dispute. And when we have real cause to be angry, we should observe modera-